

THE BLUE GRASS BLADE

WE AIM TO CUT DOWN ERROR AND ESTABLISH TRUTH.

VOLUME XV. NUMBER 27

LEXINGTON, KY., SUNDAY, OCTOBER 7, 1906

PUBLISHED WEEKLY, \$1.50 A YEAR IN ADVANCE

THE BLUE GRASS BLADE.

Published at Lexington, Kentucky, Every Sunday
Founded 1884, and edited by Charles Chilton Moore up to his death, February 7, 1906.

JAMES E. HUGHES Editor and Publisher

SUBSCRIPTION RATES.

By mail, postpaid, \$1.50 per year, in advance.
Trial subscription 15 cents per month.
All foreign subscription, postpaid, \$2.00 per year.
Five new subscribers sent with one remittance at \$1.00 per year each.

ADVERTISING RATES.

ALL ADVERTISEMENTS of whatsoever character, accepted, will be published at the rate of \$1.00 per inch per month, unless by special contract, when other and better rates will be quoted upon application. The publishers have the right to reject any and all advertisements offered.

GENERAL BUSINESS RULES.

ALL SUBSCRIPTIONS to the Blade will be discontinued at the expiration of the term for which the subscription has been paid up in advance. The address slip on the paper will show subscribers the date of expiration of subscription. Back numbers, or numbers omitted will be sent, if asked for, upon renewal in case of discontinuance.

MAKE ALL money orders, drafts, checks, etc., payable to JAMES E. HUGHES, Lexington, Ky., as this will facilitate collection.

SHOULD ANY SUBSCRIBER change his or her address, advise this office, giving both old and new, and the Blade will be sent to the new address, as desired.

THE OFFICE of publication of the Blade is at 55 West Short Street, Lexington, Kentucky, to which all Free-thinkers will be given a hearty welcome.

THE BLADE is entered at the Postoffice, at Lexington, Kentucky, as second class mailing matter.

ADDRESS ALL COMMUNICATIONS TO THE BLUE GRASS BLADE, P. O. Box 393, Lexington, Ky.

EDITORIAL

Joys are riches.

Always fight to win.

Ridicule is the test of truth.

The only nobility worth having is that of brains.

Even the devil can join in singing Nearer My God to Thee.

Modern Christian society can readily turn a Bacchic revel into a silent prayer.

No wonder Dowie found it didn't pay to stick to Zion when its debts are ten times its assets. He's to hoof it to Mexico.

According to a Chicago theosophist the financial success of John D. Rockefeller is due to the influence of gnomes. The Blade knows very little about gnomes, but if the Chicagoan is right, we have room for a few in our office.

If heaven is filled, or to be filled, with the kind of Christians one meets up with in these days, hell would be far more preferable for those who are to inhabit the nether world can only be guilty of sins that are altogether human. These we can understand.

Sunday laws are the products of those busy little bodies who are so exceedingly pious that they hate to see other people enjoy themselves. If a floweret could bring joy they would prohibit its perfume on Sunday and actually stop the law gravitation, if they could, to show how they are serving the Lord.

Gods come and gods go, but Man remains. Since man took the earth for his habitat, there have been innumerable gods. Not one but many. Krishna and Kronus, Odin and Osiris, Jupiter and Jehovah, all have had their day and sway, but man has remained beyond them all. Man can now look down upon their ruined altars and deserted fanes, and, mindful that cults and creeds have swayed the minds of untold millions, the day of their power is gone.

Freethought does not mock at human aspiration or under value human life, but it does seek to extend the domain of man's knowledge without regard to the teachings of creeds. Freethought denies that man was put upon this planet by a superior power for the purpose of breeding harpers for heaven and hoodlums for hell. To argue that an Almighty, impersonal God came to earth and hid himself in bushels of fire is a lie as obvious as it is injurious.

In spite of the absorption of every natural privilege by the trusts we have fondly imagined that the air we breathe could not be controlled or man deprived of it unabridged use. Through the uses of wireless telegraphy it now transpires that doubts concerning the freedom of the air have arisen and the Institute of International Law, at Ghent, has had the subject under serious consideration. According to its decision, a state possesses rights in

the air for its own preservation. If this be true, and becomes accepted, we may yet see a Hertzian wave deflected at the geographical limits of a given state, circle round the border and then resume its original direction.

Every laborer in the cause of Freethought is a volunteer in Liberty's great army and Liberty has invariably been won by volunteers. The shackles of political and religious slavery have been forged by the hands of hirelings. It is for this reason that the paid preacher of Christ's gospel and the hireling politician are incapable of making for human progress. Neither can stand the light of logic, the lessons of experience, nor the giant crucible of common sense.

Max Muller assures us that religion is a growth that is never finished and it would have been better for the race had it never taken root. That it is a growth is universally accepted by men and women of intelligence, but it grew from the barbarians' conception of the universe and it will wither and die in the dawn of a more enlightened day. The fact that religion still exists to desolate the earth is proof that we have not yet got beyond the pale of savagery, that we are not a truly civilized people. Civilization and religion do run side by side. Religion is an imitator that wants to claim all the credit.

It is comforting to know that one of the immediate reforms to be inaugurated by Provisional Governor Taft, of the Island of Cuba, is that of honest election laws. And so soon! Years of necessity in America moved him not. If he is really capable of exerting such a beneficent power over the people of Cuba, why has he not exerted himself at home here this? Can Taft succeed in such a laudable enterprise he is cordially invited to begin similar improvements in America, or better still, he might bring a copy of the newly constructed election laws home with him.

Judging from the class of daily advertising in the American papers, the age of reserve is past. It is either too or give up the horn. The age is an argument against the clam in business and the rule prevails in philosophy as well. If a business man is going to push it, to get it better, he must be a freethinker. Freethought is best seen in philosophy on earth, and yet it reaches so few people in its missionary form. Why is it? Are we, fearful of the push that is needed? Come, friends, don't be a clam. Be not afraid to speak out. Show your colors.

The entire Christian world is confronted with a multitude of ifs and whys. It knows not but it makes a mighty guess. The worst feature connected with it is that while it gives you the right to guess it damns you should you guess wrong. This looks very much like a lottery with the distribution of prizes agreed on before the drawing takes place. Remove the preposition and there is nothing left. What a rotten reed upon which to pin even shadow of a humn faith! The only real pleasure we can derive in the great game of life comes from the playing in it, not from what we may catch at the end.

We are assured that denatured alcohol will do much to stimulate trade. This, for many years, has been a recognized truth in Kentucky. From her golden hills have been drawn that amber liquid which fires the brain, rouses the blood and converts men into both saints and sinners. Every day we are given a wholesome example of the power of alcohol to stimulate trade, but the after effect is of a vastly different nature. Yet it is futile for the professional prohibitionist to quote Bible in support of his views for even the stone carving act on Sinai's flaming fire failed to produce a commandment saying, "Thou shalt not drink."

American Catholicism is now in greater favor with the Roman pontiff than when Dr. McGlynn expressed the hope that he might be able to see the pope walk down Broadway with a plug hat and a Prince Alber coat. Now things have changed. Monsignor Farley has been to Rome. He has kissed the big toe of Pius and the latter assured his caller that "the nearest diocese to Rome was that of New York." Now watch the effect such a bunch of taffy will have upon the Peter's Pence and the widow's mites. Hot air is calculated to work wonders when blown the right way.

Foreign reports say that the French cabmen have organized a new kind of insurance company, but it is doubtful if it can become popular in this country. It is not an industrial company, but it levies assessments and guarantees immunity. If you belong you are assured that should you be caught red-handed with what a Kentuckian calls a "load of peaches" on you, the cabby will see that you get home at a minimum charge. They do things differently in America. With an ordinary drunk cabby sizes up his victim, looks him over and finds out how much the traffic will bear and grabs him. He takes care to leave barely enough for a "corpse reviver" in the morning.

THE BLADE'S NEW ERA BEGINS NOW.

With this issue of the Blade, as our readers will observe, a number of important changes have been made. This is in accord with the promise offered and we trust that from this day, the new era established will be one of peace and prosperity. Our hope is that every reader may enjoy with us a full share of the benefits the future may have in store and that the Blade may be able to fully and properly accomplish the mission it has in view, the complete emancipation of the human mind whereby men and women may think freely and speak their thoughts without reserve, restriction or limitation, save their own conscience.

Sometimes the world is inclined to laugh at the man, woman or institution with a mission. But is not every person a missionary, more or less, and is not every cause that is worth advocating, a missionary cause? Then, Freethought, and Free-expression of these Freethoughts, are worth the advocacy of every man, woman and child, and this being the mission of Freethought, it is at once a missionary cause. Courage, truth and independence are among the essentials, and above all, the means of subsistence, these shall ever be the cardinal principles of the Blade. Upon these rocks will it build its church and not until the foundations become distasteful to men shall the structure perish.

Among the important changes is the removal of the picture of our late editor C. C. Moore, from the top of the first column of the paper. This was done without any device. The present editor never did approve of the use of a picture for such purposes. During Mr. Moore's regime his wishes were paramount. His notions prevailed and a tacit consent was given. Since, and even before his death, many have written commenting upon the use of his picture. Several have asked for its removal altogether and others expressed a desire for a change to some other cut of the Blade's founder and editor. These suggestions were actuated only from a sincere desire to see the Blade prosper and came from hearts as loyal to Mr. Moore and the cause he stood for as any that can be found in the country. Among them were the leading Freethinkers of the country. Some have even gone so far to suggest that the present editor remove the old picture and substitute one of his own for it. Far from our intention is such a course. Disapproving of any picture, then with the removal of the old one none shall take its place, but the name of Charles Chilton Moore, the founder of the Blade, he who suffered for its rights and made possible its freedom of expression, shall ever grace its pages in grateful recognition of the valiant services he has given to the world. More than this could not be done, and it ought not to be expected. With the date of this issue, it is just eight months since Editor Moore died and in taking away his picture we have made, what in our judgment, seems better, a provision for the perpetuation of his memory and his connection with this paper.

Attention is also called to the fact that the new subscription rate is now in effect and that all subscriptions not paid up will be immediately taken from the lists. We cannot afford to pay the printers, and other expenses of publishing the Blade and then send it to people who will not pay, some perhaps, never intending to do so. Such a course will be more just towards those who do pay. If some fail to receive the Blade after this issue they will know why it has been stopped and should any mistakes occur, we will be only too pleased to correct them upon being informed of that fact. As a result all subscriptions must now be in advance, hence, the paper will not be sent to those who have not subscribed. In this connection, however, we desire to say, that there are many on the mailing list, who from absolute inability, are unable to pay, while some are there as being a compliment from Mr. Moore. The strict rule will not be applied to these. The charitable subscriptions that have been in vogue will still be continued and our many well wishing friends will readily understand the justice of this act. Every subscriber will be able to tell from the date on the mailing tag, when his or her subscription expires and this should be sufficient warning to all when the day of "salvation" is at hand.

Of course, our readers will understand that any change made is, with us, but in the nature of an experiment. Eight months experience in taking charge of a paper like the Blade is not sufficient to insure perfection. We shall strive each week, nay but each day, to make the Blade better and stronger and the very best Freethought paper in the country, and it certainly is the cheapest.

MAN OWES NOTHING TO GOD

For years the people have been taught by the professional sky-pilots that they are under a great moral and religious obligation to God, to Jesus Christ and their holy church, for their creation, preservation, etc., and that the best and easiest manner of discharging that obligation is by keeping the sky-pilot, the self-assumed agent, liberally supplied with cash. The larger the contribution you extend, the nearer do you approach the point of having discharged the obligations you are told have been thrust upon you.

Right here let it be understood that Man cannot possibly owe anything to God. Man does not owe him for his creation, in that assuming theology to be true, his creation was without his consent, trust into a ready made world by a superior force, into conditions previously prepared for him in

which he had no hand in shaping, he was tortured for a season, then killed. The Blade can see nothing in this to be even thankful for, much less to force a moral obligation.

This idea is very forcibly expressed by Lord Byron when he puts into the mouth of Cain the following language:

"I have toiled and tilled and sweated in the sun,
According to the curse.
Must I do more? For what should I be grateful?
For being dust and grovelling in the dust
Until I return to dust? No! If I am nothing
Then for nothing shall I be a hypocrite
And seem well pleased with pain."

The whole sum and substance of the Freethought philosophy as regards man's alleged relations and his alleged attitude toward God, is contained in that quotation. Just as Cain refused to recognize the right of any deity to create him, to make him nothing, and then exact and demand a humble obedience, so very upright man and woman, proud in the strength of their human intellect, standing in the conflux of centuries and upon the sacred memories of the heroic struggles of the past, refuse to recognize any superior whether it be in the shape of god or man. In other words Freethinkers refuse to confess themselves miserable sinners and accept with becoming grace any station to which any god might or could have called them. On the contrary they are constantly striving to improve the conditions that surround humanity, god-made or otherwise, that is, striving to improve upon the plan of god's so-called creation.

But this is not all. We might follow the same lyric a little further and stronger arguments against any responsibility from man to God are found. The great English poet paints Cain gazing upon his child as it lays peacefully sleeping upon its bed, and, with the fire of independence burning within him, withal touched with a father's undying love for his offspring, he says:

"Little dreams our young and blooming sleeper
there,
That the germs of an eternal misery to myriads
Within him lie. Better t'were
That I should snatch him from his sleep and dash
Him 'gainst the rocks than let him live,
To plunge millions of men in misery."

And the writer makes Cain more merciful than Cain's god, for when his wife protested against Cain doing what he had said to the child, he added that it should receive,

"No ruder greeting than a father's kiss."

Just as Cain was made to see the arrant brutality of the Christian system of theology, so Freethinkers insist that instead of any obligation passing from man to god all the obligation and responsibility is the other way. Even as parents are responsible to their children for their very existence so must god be responsible to man. As the child owes the parent nothing for his coming into the world, man owes god nothing for his alleged creation. Existing conditions argue that neither conferred any great or particular favor. The argument to be drawn, however, from the quotation last above is that Cain believed that if his offspring was to bring untold suffering upon all posterity it would be better to put his child to death and prevent an increase of torture, but god's supposed command was simply to "be ye fruitful and multiply," curse and suffering combined. This is among the most revolting portions of Christian theology and thinking people have long ago discarded the doctrine as being totally repugnant to mercy and charity.

Nor can man possibly be under any obligation to Christ. Assuming that he did die upon a cross for our sins, was it not a part of his own plan, which, he, himself, had designed? Is not Christ God? Is he not a coequal part of the Christian trinity? Did he not have a hand in the creation of sinful man? If he did, was it not his own fault that he created him sinful? If man had not been created sinful, would there have been any necessity for a redeemer? Does not the assumed fact that a redeemer was made a necessity imply imperfection upon the part of the creator? If the Christian system be true Christ's career on earth and his taking off was designed from the very beginning and simply had to be. Then where is man's responsibility and what obligation does he owe to either of the partnership deities?

Summed up the scheme is of human concoction and is a healthy plan to entice the pennies out of the pockets of the poor upon the hypothesis that they will get a larger dividend in the hereafter upon their investment. Poor fools. Those who can believe it. Then to think that this obligation can be discharged by chipping into the contribution box. What a farce. Yet thousands cherish it and hug it and seem to find a special delight in the delusion.

HUMAN DUTY AND HUMAN CONSCIENCE

We have previously asserted that only the useful are successful, and this doctrine is just as true of principles and causes that advocate them as it is of individual effort. Just as a man's success cannot

(Continued on Page 4, first column.)